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Heraclitus,
OR
Mans Looking-glass
AND
SVRVEY
OF
LIFE.

Written in French by *Peter
du Moulin*, and Translated
into English,

By Sir *H. L'Estr.*

LONDON, Printed for *Henry
Seile*, over against *St. Dunstons
Church* in *Fleetstreet*, 1652.





To the Reader.



I is now a-
bove 40 years
since I transla-
ed this piece
out of French,
and laid it by in loose pa-
pers, intending to have
published and exposed the
same to common Test; but
soon after I understood
that I was prevented by a-
nothers labour that stept
into the Press before me:
nevertheless, because the

To the Reader.

other is now antiquated and forgotten ; and that upon my review, I may happily have phrased the Authors meaning more aptly to the modern *mode & acceptation* of the English tongue, for

*Non verbum verbo curabit
redaere fidus*

Interpres —

A just translatour must not strive to follow the Author word for word, but to speak his sense to the most life of the others Language ; and because the moment of this subject cannot be too often inculcated (as the Great Doctor of the Gentiles saies,

It

To the Reader.

*It grieves me not to write
the same things, for you it
is sure) and that this book
is no other than a perfect
Map of Man, and Anatomie
of all ages; A Noſce te-
ipſum, which is the highest
Pitch, and hardeſt Leſſon
of all humane Learning;
An Univerſall Dyall,
which (though made in
France) yet ſerves (with-
out any Aſtronomical re-
duction) for all Meridi-
ans, and ſhews how the
minutes of mans life paſs
away from the firſt riſing
to the laſt ſetting thereof,
and even from Solomon
upon his golden Throne,
to Iob ſcraping himſelf*

To the Reader.

with Potshards upon the
ash-heap; for *Statutum est*
omnibus mori, what man is
he that shall not see death?
(as *David* said it, and saw
it) and after that comes
Iudgment to Heaven or
Hell for ever. For these
reasons I have awakened
these lines out of their
Lethargie, and caused
them to speak after so
long silence to a people
that never more needed
good Counsell, and is
ripe for the sharpest seve-
rity and sickle of Gods
Iudgment. Let us there-
fore continually watch,
that neither the World,
the Flesh, or the Devill
plunder

To the Reader.

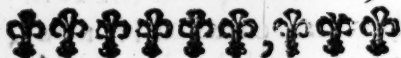
plunder us of the richest Jewel of our Souls (which cost the greatest price that ever was) but study dayly, how and why we came hither, what we do here, whither we go, and in this *minute, moment, mite, and mote* of time (while it is called to day) to work out our salvation (before the evill day comes when, of al the cumber and cares of Honour, profit, and the dunghill (a) delights of this World) *(a) Comparatively.* we shall say I have no pleasure in them, and shall fall under the fearfull and finall doom of eternall Sequestration both of

To the Reader.

Body and Soul. Now to
quicken the appetite of
Meditation herein, let us
to all our thoughts, words,
and actions, set this for
Cen'inell, *Vidit, Venit,*
Deus. God Sees and
Comes.

H. L'Estr.

Hamond L'Estrang.



To





To the illustrious
Princesse Madamoi-
selle Anne de Rohan.

Madam,

His Book that
T fights against
Vanity is justly
yours, because you
have overcome it ; we fight
against it in words, you
overcome it in actions ; acti-
ons so much better than
words, as health is better
than Physick, and Victory
than the Battell. Your name
alone in the front of my
As Book

The Epistle

Book shal give me my lesson,
for if I will paint out Vices
with my pen, your life is a
pattern of opposite Vertues:
Nay to speak truly, you teach
me what to write, for when
I would picture out vices, I
set before me the contrary of
that which I behold and ad-
mire in you, To have often
the word of God in your
hand, but more often in your
mouth; To be dayly praying;
To be adorned with modesty
without art; To open the
hand to the afflicted, and
shut the ear against vices;
To be freely religious with-
out scruple (which makes
Christian wisdom affected
austerity) are vertues which
the

Dedicatory.

the greatness of your family
makes more remarkable,
and the corruption of this
age more admirable; an
age wherein vices are man-
ners, wherein prophane
vanity and vilany become
Nature, and turn into com-
plexion; amidst all this
darkness you shine as a Can-
dle in the night. I know well
your modesty likes not this
discourse, but the publique
utility requires it, that all
may know what esteem we
make of vertue, and that
vices which come up of
themselves, and grow with-
out watering, may find ar-
gument from you either to
amend or condemn them;
this

The Epistle

this is also an honour to us, that the sacred seed which we sow falls upon so good a ground, and proves so fruitful, and that there are examples among us, shewing the difference betwixt true Godliness, and that superstitious devotion which thinks to amuse God with gestures, and binds it self strictly to certain numbers of reiterated words, and reduceth Religion to the fingers end.

HAVING now Madam so many just causes to present this book unto you, yet I durst never undertake it, had not you commanded it. I am not stuffed with ornaments

Dedictory.

ments according to the distastfull humour of this age; I cannot ruffle it out in swelling termes, and full-blown bubbles of words, which are for none but brave spirits; I cannot talk of Barriadoes of vices, or Scaladoes of vertues, nor call Jesus Christ the Daulphin of heaven; I do not compose prayers upon a Fan or a Nosegay; I am content to speak French, and aym at nothing but to be understood, and in deciphring vices to plant in mens minds the contempt of the world, and the love of God; in low tearms I discourse of high matters, and paint out light with

As Father Cotton in his printed Meditations.

The Epistle

with a coale; a fault which partly may be imputed to mine own dulness, partly to my tossed and troubled condition; It is not easy to study among gunshot, nor to mount the spirits high, when a thousand things interpose and pluck them down again and stop their flight: But the same your goodness which moved you to perswade me to write, will perswade you to bear with my imperfections, considering also that at the first it was not my purpose this writing should come abroad, and therefore I bestowed less care to dress it: Now that it is come forth by your command, you shall

Dedicatory.

*shall receive it from the
hand of him who prays to
God for the greatness and
prosperity of your thrice No-
ble Family (which God hath
honoured with his sacred Co-
venant) and from him
whose chief ambition is ever
to obey you, and while he lives
to be*

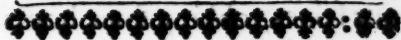
Your most Humble,
and Dutifull
Servant,
P. d. M.



MEDI-



(1)



MEDITATION
V P O N T H E
VANITIE
A N D
MISERIE
O F
Mans Life.

He distracted di-
versity of the af-
fairs of this World
T mangles our time
in an hundred
thousand pieces ; every busi-
ness

ness snatcheth away some part of our life ; No time is ours but that which we steal from our selves, robbing some hours to examine our selves a-part , and confer with God ; there is work enough to be found in these solitary Meditations: But the first work to be considered of is the vanity and misery of our life, not to perplex us for it , but to prepare us to leave it : None aspires as he ought to the life to come , but he that despiseth the present. None despiseth the present, but he that hath thoroughly known it ; None can thoroughly know it, but by beholding it a far off , and by withdrawing the heart , and removing the affections aside ; for worldly pleasures nigh at hand dazle & distract the judgement, Now

Now if we would enquire of any that hath trod this path, *Salomon* in the beginning of his *Ecclesiastes* entring into this Meditation cries out *Vanity of Vanities all is Vanity*

This great Prince, who had riches without parallell, peace without trouble, honour without envy; who was obeyed of his Subjects, admired of his Neighbours; whose reign of 80 years gave him full scope to satisfie his mind in buildings, in multitude of horses, in all sorts of Studies and Sciences; whose Spirit travel'd through the whole course of Nature, having written of Plants from the Cedar to the Hyssope; yet when he had done, considering how much these sweets were mixed

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mixed with gall , how little
stedfastness in all these things ,
how small contentment in all
this travail , concludes thus
of all his labours , *all is
Vanity and Vexation of Spi-
rit*

He had learned this lesson
of his Father , before he was
taught by his own experience ;
for *David* in the 39 *Psalms*
saies *Man walketh in a vain
shadow , and disquieteth him-
self in vain , he heapeth up
riches and cannot tell who shall
gather them.*

Now after so excellent pre-
sidents let us enter into this
Meditation , and taking the
Razour from their hand , let
us Anatomize our selves.

There is no argument of
greater moment than that
which treats of *Vanity* , it is
an

an high contemplation to discourse of our own business, for then man despising himself mounts above himself; this *Vanity*, mixed with *Misery* must be considered three-fold.

First, *In the Nature of Man.*

Secondly, *In his Actions.*

Thirdly, *In his thoughts and desires.*

Vanity in the Nature of Man.

First, To take Man from Birth. his beginning, the Noblest of all Men (be he the Sonne of an Emperour) is formed betwixt the Vrine and Or-dure, nourished with the most impure bloud of all, might easily be crushed by the least fall of the Mother,
or

or smothered with the stink
of a candle snuff.

His Birth is shamefull, for
no woman would be openly
delivered ; on the other side
it is a glory to kill a man , and
Duels bring men into reputa-
tion. Thus it is a shame to
bring a Man into the world ,
and a glory to send him out ;
a plain proof that the life of
a Man is an *evill*, since it is a
shame to give it , and an ho-
nour to take it away.

We see alio he begins his
life with tears , and when he
is born he cannot help him-
self, but crawles for some
years in his own filth , where-
as other creatures as soon as
they come forth fall upon
their feet , and run after their
food as soon as they are out of
the shell, Man is born under
the

the necessity of maintaining his life with the sweat of his brows, when all other Creatures find their cloath laid; onely man hath need of clothing, He that is Lord of all the World is ashamed to be seen, and therefore clads himself in the spoyle of another.

Man alone is subject to more diseases than all the Beasts together; they are not hurt with *Dewes*, nor bleed at the Nose, though they hang it alwayes downward to the ground, they know not what Rheumes mean, the *Stone*, *Tertian*, or *Quotidian Agues*; Man onely knowes these differences, and feels them: those Beasts that are more domestickall, are more diseasefull

B than

than others, as infected by Contagion.

Man indeed hath Reason above Beasts, but he deviseth therewith how to torment himself, and strains the uttermost of his wit about painfull and pernicious Projects; to be subtil in sutes of Law, to entangle himself in other mens business, when he is gluttoned and full, to raise up an artificiall stomach, and a desire to drink, without thirst; and I know not how it comes to pass, but we are more sensible of Evill than Good, and troubles fret us more than all pleasures can content us: scarce any one finds a generall health, but ach in the teeth, or pain in the fingers end torments us; a drop of gall
bitters

bitters a sea of sweet, and
how much hapiness doth one
affliction countervail?

*Vanity of Man in his
Actions.*

Man being born thus poor Child-
and miserable, what a while hood.
it is before he can guide him-
self? how long and labori-
ous his Instruction? what a
while he trembles under the
Masters awe to learn vain
words, and knowledge, that
will deceive him? and in the
end of all this travel, who sees
not a froward humor, and a
despightfull perversity; and
in a Child all the vices of a
man, as in a seed or kernell?
the onely way to quiet a
Child, is to beat another be-
fore him: if any touch but

one of his toyes, he flings away the rest for anger; the love and liking which they bear to their Babies, are plain seeds of *Idolatriy*, and such are the Children of the best Parents. A grain of Corn, though never so clean dressed, makes straw when it springs again. He that is circumcized begets a Child with a foreskin on; thus we are driven to acknowledge, in the frowardness of our own Children, the picture of our own corruption.

Youth.

After *Childhood* comes *Youth*, which is a brisque humour, a rash heat, that runs into all riot, rushes headlong into dangers, and rejects all admonitions: Oh! what a number perish in that way? how many in this age are

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are poysoned with sensuality, which lulls them in the lap to strangle them ? treacherous *Dallilah*, that dallies with them, to betray them to the Devil, an enemy far worse than the *Philistims* ; those pleasures are Golden Pills, which hide their bitter under their beauty ; and like fresh Rivers that lose their pleasant relish in saltness, and drown their sweetness in the Sea.

Godliness cannot live under so dainty a dominion ; the knowledge of God (which comes from Heaven) will not be subject to the Belly, nor dwell in Swine ; that lodging is fittest for the Devil, who (by the sufferance of our Saviour) entered into the Swine, and ran them headlong into the Sea.

B 3

The

The Devil feeds the prodigall Children with these husks of pleasure, instead of the bread of life, which is the Word of God.

Manhood.

This heat a little cooled with years, and man grown ripe, now see what other *Vanities* follow him. less boy-sterous, but more sullen and obstinate; Then come Cares chained together, domesticall vexations, thoughts of a Family, troubles of iute, travells of a painfull Trade to get maintenance for Children, who suck away all the substance, and to receive at length nothing but Reproach and Ingratitude.

These Evils make men ever distast the present, and rely upon the future; alwayes travelling to get a good. which

which flies from us, and being gotten, it melts in our hands, and vanisheth away; if kept it contents us not, it helps not our fear, nor quencheth our thirst; this *Evil* looks many wayes.

There are many men who hazard their life to get their living, and miss the End to obtain the Means, as he that sells his Sword to buy a Scabberd, or his Horse for Hay, and again, to get money, and not therewith to serve his turn, but rather to serve his money; to have Goods as one hath an Ague, which rather gets the sick Man, than he, It; or like the Dogg in the Manger which eats not the Hay, but grins if another come neer it: Wretched people, who live poor to die rich, who

Covetous-
ness.

covet most when they are most in years, that is, make greatest provision when they are at the end of their journey: He that fears God to disman-
 tle himself of so great a mischief, will consider with himself what the price & valew of Riches are, and will thus reason; The Devil offers these, but he never offers Piety, or the knowledge of God; God shewes what account he makes of Riches, when he gives them most abundantly to the Wicked, into whose bosome they fall, as a Purse in to a privy. Our Saviour shews what account he made of money, when he gave *Iudas* his Purse, but to his blessed Apostles he gave his Holy Spirit; had he thought riches the true Good, sure he would have

have provided enough for himself; but he had not where to rest his head; he honoured poverty by his own example, and the Lord & Sovereign of the World, would have nothing in the World, to teach us to contemn the World; A little wealth serves to live well, and less to dye well; *Godliness is great gain* 1 Tim. 6. *if a man be content with that he hath; Naked we came into the World, and naked we shall goe out.* Quiet poverty, is better than troublesome Riches, yet such is the silly nature of man, that he had rather fetch water from a raging and violent stream, with hazard and perill, than from a small Brook or rivulet with ease and safety; To get a mass of money with danger and

disquiet, rather than a small
 summe with peace and secu-
 rity; and at the end, he shall
 be nothing the more satis-
 fied, nay still further off, and
 thinks all is lost that he gets
 not; and this greediness is
 alwayes mixed with Envy; If
 he happen to lose his goods
 (as *Solomon* saith, *Riches ta-
 keth to her wings, and flees a-
 way*) it is as much as if he
 lost his senses; for to rob and
 spoyle a covetous man, is as it
 were to flea him; and to take
 away his money, is to pluck
 out his heart, because he sets
 his heart all upon his money.
 The Godly man when he
 considereth these things, will
 say with the Wise Man, *This*
is Vanity & Vexation of Spirit.

Ambition.

To this *Vanity* we may re-
 semble that of many persons
 who

who extremely toyl themselves to get honour and greatness; In this throng of people which press to get up. Those behind would fain tread down those before; three-quarters of them are enforced to stay behind with anger and despight: those that have got to the top of honour pluck the Ladder after them, lest others should get up by it, and when they are gotten to the top, then they shew their tricks, like Apes got upon an Houie or a Tree, making faces at those that are below, & set the people on gazing & gaping on them; for there, their weakness best appears, and their vices are most in view. Add also, that in this height they meet with more cares than before; *Trees* shake

shake most at the top ; *Pinnacles* of high Towers are oft-
 nest struck with Tempest and
 Lightning ; we sleep worst
 upon the richest and embroy-
 dered Beds ; we are in most
 danger of poyson at the fullest
 Feasts : but you never heard
 of any poysoned in a woo-
 den dish ; after innocent la-
 bor, sleep is sweet upon a lock
 of *Straw* ; *This is also Van-
 ity and Vexation of the Spi-
 rit.*

Courtiers
 life.

This *Vanity*, joyned with
 a like corruption, appears e-
 specially in the Court, where
 prime Slavery goes under the
 colour of Greatness and Gol-
 den Shackles are counted a
 Noble Imprisonment ; He
 that lives there, must make
 account to be alwayes mask-
 ed ; to play twenty severall
 parts

parts in one hour ; to have a number of Servants, but never a Friend ; there, Innocence is called Silliness, and a simple Affirmation is a signe there is no such matter ; Two hate one another, and both know it, yet each strives to seem to serve the other first, who shall begin, and who shall be last ; and with these complements they make an Enterlude : *Envy* is never to seek for, but ever in fashion there, either to supplant, prevent, or to nibble at one another, and no means but by slavery to avoid it ; debauched tricks, and beastliness among Courtiers, become Lawes, and turn into complexion. One had need have more Faith than a grain of *Mustard* seed to keep himself there

there from Corruption; as Ravens build on high Trees, so the Devil nestles among great ones, and there he hatcheth and discloseth his Young, which are Vices, because there they are better seen, and shew themselves with Authority; There you shall meet with some that kill one another in bravery, upon the construction of a word; a plain proof that their Life is little worth, which they set at so low a rate, but these brave Ladds would be soon gone if they were to suffer for Gods Cause: Sure it would ask a number of those Gallants to make one true Evangelical *Martyr*. Alas! how wretchedly do they understand the true point of Honour: *This is also an Evill*
Tra

Travell, and an extreme *Va-*
nity.

To this also we may adde *Vanity* of
the *Vanity* of the other Sex; *Women*.

For the greatest part of *Wo-*
men are vain, not onely
through frailty and exam-
ple, but by expresse profession.

All their study is to set up
Vanity, and upon that they
are in Emulation with one
another; for amidst all this
worldly glory and lustre, you
shall see some women swal-
low'd up of pleasures, slaves to
other Fashions & Faces, who
out of daintiness have almost
lost the use of their Feet with
mincing, who bestow a quar-
ter of their Life to make them
ready; who buy their hair,
borrow their face, make
Idols of their bodies, yet tor-
ture them again by a just
judge-

judgement; who know nothing, yet study to speak well; who look in the Glass a thousand times a day, and call a Counsell about an hair. Poor Souls ! who changing the colour of their hair, and raising themselves upon their Chappins, would make *Christ* beleieve he did not well understand himself, when he

Mar. 5. 27. said, *Man cannot make an*
 6. 36. *hair white or black, or adde one cubit to his stature.* If a man could summe up all the time that a dainty Lady bestowes in dressing of her self all her life time, it would prove a dozen years; such Curiosity is next to Slavery: But who would bestow so much to any good end or purpose? How comes it to pass, that clothes (which
 were

were given because of Sinne)
 are now turned into Sinne ?
 that man makes that a mat-
 ter of glory, which God
 gave to cover his shame ?
 that an argument of humility
 should now become a matter
 of pride ? There is nothing
 more opposite to the zeale
 of Gods glory, than this
 loose *Vanity* : Could a Wo-
 man that wears a pair of pro-
 digious *Chappins*, fly into ano-
 ther Country for the cause of
 Religion ? Could so delicate
 a skin endure the cold and
 hard Prison for the testimo-
 ny of the Gospell ? She that
 cannot endure the heat of
 the Sunne , because of her
 painting, could she abide the
 Fagot for Gods Word ? you
 see how we prepare for suffe-
 rings, what Apprentises we
 are

are for *Martyrdom*? *Salomon* saw none of this in his time, and the *Vanity of Vanities* whereof he speakes, comes far short of the *Vanity* of our Age.

Pleadings
at Law.

The Au-
thor in-
tends no-
thing of
Judges.

But now behold another kind of *Vanity* wherein men toyl themselves, a bawling, roring and tumultuous *Vanity*, which is armed with stings, and covered with subtilty, which bestowes the greatest part of the time in brabbles, and pleads up and down by rote; Goe but into *Guild-Hall*, or Court of *Assizes*, you will wonder at the confused turmoyl, and the Arts of Cozenage, such toylsom trotting up and down, such a dustie eagerness, and you will truly say, in all this crowd of Lawyers who

(who sometime speak all at once) not any one once names God, unless it be in an Oath.

There, while two devour one another in sute, a third man runs away with the prey, and the charges surmount the principall. What a world of people live upon the wickedness of other men? What a number should fast, if others (who worrie one another) should lay their malice aside? Mee-thinks when God looks down upon this brawling and confused throng of Lawyers, and their followers, they appear like Ants upon a Mole-hill, which stir pell mell up and down without order or reason; *This is also an Evill Travell, a Vanity, and Vexation of Spirit.*

Some

Some will confess that these things are true, but will say, yet there are some honest studies in the World, some commendable knowledge, and many Civill and Religious vertues which cannot be comprehended under this *Vanity*, but are worthy of praise: yet even in this, the *Vanity* of man principally appears; for if the best of our actions be vain, how much more the *Vanities* themselves. Let us begin with *Arts* and *Sciences*.

Skill of
Languages.

Now a dayes Vnderstanding consists in the Knowledge of Tongues; the Learned busie themselves to know what the Women of *Rome* spake 2000 years since, what Apparell the *Romans* did wear

wear, in what ceremony
 Stage-play's were beheld then
 among the people, and to
 new furbish over, and refine
 certain *Latine* or *Greek*
 words, which Antiquity
 hath long buried in dark-
 ness; this is to rake a Dung-
 hill with a Scepter, and to
 make our Vnderstanding
 (that should command) a
 Drudge to a base Occupa-
 tion; as if a man should
 make all his Meal of Sawces;
 the knowledge of these things
 is good to season, but not
 to nourish. Some again hunt
 after words in their old age,
 when they should have the
 things; many learn their
 Grammar with Spectacles,
 they study to speak true *La-
 tine*, and are barbarous in
 their own tongue, and their
 whole

whole life a continuall Incongruity.

Arts and
Philosophic.

Philosophy and the *Arts* as they are somewhat higher, so they are somewhat harder, as the *Pine Apples* upon the top of the Tree: many fall that climbe for them, many when they have got them break their teeth with cracking; as they teach to know more, so they perplex more;

1 Eccl. 18. *He that increaseth Knowledge (saith Salomon) increaseth Sorrow.* Ignorance hath some commodity; and when all is done, this Knowledge goes not far: For no Man by *Philosophie* can clearly tell the nature of a Fly, or an Herb, much less of himself; our Spirits travell every where, and yet we are strangers at home, we would know all, but doe
no-

nothing, for (to speak properly) our study is no labour, but a curious laziness which tires it self, and goes not forward, like Squirrells in a cage, which turn up and down, and think they goe apace, when they are still where they were; we learn little with great labour, and that little makes us little the better, nay, many times worse; a drop or dram of divine Knowledge is more worth than all humane whatsoever.

To what purpose doth an Attorney follow another mans cause, when himself is at sute with God? To what end doth a Physician undertake to judge of anothers health, if he does duly observe the pulse of his own
Con-

Conscience ? What are we the better to know by *History* what was done a great while since, and know not what to doe now ? or by *Astronomy* to learn the motions and influences of the Heavens, and know not how to come thither ?

Others undertake long voyages, to have many Hosts and few Friends ; they promise to learn much, but return more Fools than they went, as if they had dropt their Wits by the way, and having painfully trod over a great deal of ground, at length *Death* tumbles them into it, as Flies that are so long busie with the flame, that at last they rush in, and when they have surveyed so much ground, a handfull will

cover them. Those are bewitched with this *Vanity*, who goe long Pilgrimages to some *Saint* to have Children, and when they are come home, they find some officious Neighbour hath eased them of the care, *This is also Vanity and Vexation of the Spirit.*

It may be our Civill Vir- Civil Vir-
tues have some more sub- tues.
stance in them, but therein *Vanity* displayes it self most, because many of those Vir-
tues are but Vices Brats: *Choler* whets on Valour; *Cowardise* makes a Man advised and wary; *Ambition*, *Avarice*, and *Envy*, are spurs to Study and Industry; fear of disgrace and defamation, makes many Women Chast; niggardness makes many mo-
C derate,

derate , others, necessity ; friendships are contracted either for profit or pleasure ; whereof the first is a Frippery , the last a Market.

Religion it self is often used to serve our covetousness ; many follow *Christ* in the *Wilderness* for bread, this is to make the Vnderstanding a slave to the Belly , and the Prince and Commander of all Virtues, a Servant to the basest of Vices : Nay, I know not which is worst, to forsake *Christ*, or to follow him for gain ; to serve *Christ* for money, or the Devil for nothing ; unless we doe God less injury to forsake *Christ*, than to follow him to doe him injury, and to make him a Servant to our Avarice. If these be
our

our Virtues, what shall our Vices be? and what Virtues can these be that thus dance after the Devills pipe? *This is also Vanity, and a vexatious Corruption.*

This makes some men, ^{Solitary} (when they consider that ^{life.} *Vanity* hath over-spread all Worldly things, that Vice and Wickedness have infected all estates and conditions of men, to the intent to wind themselves out and get away) confine themselves to Deserts and a perpetual solitude, there to remain in extreme silence, and to speak with none but God and themselves; and though this solitary humor in diverse proceed from a savage disposition, in others from a weakness, and spirit not capable of the socie-

ty of men ; in others , from an ambitious desire to be noted for some extraordinary profession, because they could not be seen enough in the Common Crowd ; in others, from anger and despite , that they have so long tyred themselves in striving against the stream , and to be crossed in every thing ; So I doubt not but there are some who purposely withdraw themselves , and take upon them this solitary condition, to get out of the crowd of Vices , and to serve God with more liberty ; but even these are deceived, and when they think to goe out of the World at one door, they come in at another : for griefs of mind, perplexed thoughts, lumpish laziness, windy *Hypochondriacall*

call Melancholy, despair, presumption, and self-admiration steal insensibly into the mind under a profession of extraordinary Sanctity, which pines the spirits of the peevishly arrogant, and of peremptory devotion, which degenerates oftentimes into folly or brutishness.

The Solitary Man hath none to comfort him in his heaviness, and having none to compare withall, thinks himself the most excellent: then also inordinate desires multiplie upon him, for Man ever thinks that best that is furthest off. So *St. Jerome* in the midst of the Wilderness, and in abstinent solitude, yet burnt with incontinent affections, and his mind ran most on dancing with Maids,

In his Ep.
to Eustoch.

and when the Devil followed *Christ* into the Wilderness, he thought that the fittest place for temptation: and if the Devil set upon the Sonne of God in the Desert, what Monk or Cloysterer thinks to goe free? The safest way is to goe out of the World, not with feet, but affections, and first to keep the World from nestling in our hearts or near us, lest when we goe out of the World we carry it with us; for as a Man may be Worldly and Wicked, though he make a shew to live out of the world, so he may leave the World and yet never come in the Wilderness, and live among a multitude as if he were alone, and even in a Court or Palace behold the evill travell of men, and have
no

no share with them, and where the greatest talk is, there to talk with himself alone and confer with God; and to imploy himself to the edifying of the Church, to direct those right that are wrong, and to bring them again into the way to Heaven, and by no means to hide the talent in the ground, and to lop himself off (as an unprofitable branch) from the Bodie of *Civill Society*, thus the Apostles did, and all those lights who brought so great glory to the Church, and yet shine after their death.

I know that *Aristotle* spake true in the first of his *Politi.* that he that is disposed to Solitariness is either of a divine, or a base spirit, as much as

to say, He forsakes the company of men, either because his Virtues are above them, or he inferiour and not worthy to come among them; But I say, that he that loves Solitude because he excels others in Virtue, or Knowledge, ought to subdue himself, and to descend (by humility and gentleness) to others imperfections, bestowing himself every way in word and action to the good of the Church and Commonwealth.

For what are all our perfections, but poor shadowes and obſcure traces of the perfection of *Christ*? yet he became like unto men, and conversed among men, that he might save men: From all which I gather this conclusion

on, That if it be a *Vanity* to forsake the World, then much more to follow it, and if Vices (with all their mischiefs) nestle in the Deserts, much more in the common crowd: Surely if *Vanity* be thus found every where, we may well say, *All is Vanity and Vexation of Spirit.*

Now, while Man busies Old Age.
himself about all his vain
travell, while he thrusts time
forward with the Shoulders,
every day begins a-fresh to
rise up, and lye down again,
to fill and empty his belly like
a Sponge, and goes round like
a Mill-horse in the circle of
of the same tedious occupa-
tions, Behold old Age comes
stealing on, which yet but a
few attain unto; Every one
desires to come to it, and
C 5 when

when they are at it they wish it farther off: This is as it were the sink and settlings of mans life, the worst of all to the Worldly, and the best to the Godly; then are Worldly men more way-ward than ever, then they grow fearfull and froward, and (to speak truly) weak in Judgement; for we cannot properly call that humour wisdom, which is any way irksome, nor want of power, Sobriety; an old Man does not leave pleasures, but they leave him; he complains without cause, that the Fashions and Manners of Men are changed into worse; 'tis himself that is altered: when he was young, every thing pleased him, though never so bad, when he is old, nothing can please him, though never so

so good ; like a Man in a Wherry, who thinks the shore moves, when 'tis himself. It is also a fault of old age to talk much, because they can doe little, therefore they think 'tis their part to teach young Men, and to tell of old matters done a great while agoe ; So towards the declining of a *State* (as of the *Roman Empire*) much talke but little actions. In the Worlds old age, many curious Disputes, but little piety and solid Religion. Old Age is covetous, and worldly cares then come a fresh, every thing growes gray and withered save onely Vice. The old Man the *Apostle* so often speaks of, growes not old to the World, but is then in his prime ; he sees Death at hand,
and

and holds Life but like an Eel by the tayl, yet he devises long-breathed plots, and gathers and heaps up riches together, as if *Death* were a great way off; then is Man loath to leave his Life when it is least worth, and little left but Lees: He never thinks of *Death*, though his Age gives him warning of it, and every grey hair serves for a Summons: Nay, *Death* oftentimes takes an earnest of him, by the loss of an Arm, or an Eye, or a Legge, to put him in minde that shortly after he will have the rest. Again, old Men are besotted with the World through long custom and acquaintance, and are loth to leave it, though they find no good in it; *This is also a Vanity*
and

and Vexation of the Spirit.

At the end of all this tedious and unprofitable travell ^{Death.}
Death comes, which takes every man away before he knowes how to live in the World, much less to leave it; most men goe out of the World, before they consider why they came in; they would fain adjourn time, but *Death* will not listen to any composition; His feet are of Wooll, but his hands of Iron; he comes stealing in, but what he layes hold of he never lets goe. Man makes as slow hast thither as he can. If a Ship split 100 Leagues from Land, every one swims as well as he can. not so much to save himself from drowning, as to set the clock

clock a little back for some
 minutes, and perswade *Death*
 to give Nature a little longer
 time to pay the debt ; this e-
 very one sees, and yet none
 can resolve himself ; The very
 remembrance of *Death* or Fu-
 nerals, or the reading of an
Epitaph, makes the hair stand
 right up , and daunts and
 frights us ; We picture *Death*
 stern and starved ; It mingles
 our compassion with horror
 when we think of any that
 late glistred in gold and glo-
 ry, now crawling full of
 Worms, and intolerably stin-
 king, while his Heir laughs
 in his sleeve, and enjoys the
 fruit of that labour which
 himself never could ; and in
 the midst of all this *dust and*
dirt Ambition thrusts up the
 head , and Pride nestles in
 the

he very Coffin; for they make sumptuous Sepulchers, speaking Stones, stately Stiles, upon a Tomb stuck full of lyes, that they which goe by may say, *Here lies a fair Stone and a foul Body*, Surely this is a *Vanity of Vanities, and an extreme Vanity.*

But all these are but Roses ^{Hell.} to the Thorns that follow, for the most irksom vanities and traveil of his temporall Life, are pleasant in respect of the torments of eternall death, which is the common Inne and End of most men: *That is the broad way that leads to damnation, few men find the narrow way to (saluti-* ^{Matt' : 7.} ^{13.} *on.*

Death comes to make a Press for *Hell*, and enrolls great and small, wise and foolish

lish, rich and poor, and some too that goe for *Saincts*, and mask under a fine cloak of hypocrisie, as if they meant to steal to Hell without any noise, or trouble by the way.

Hell is all Fire, yet there is nothing but darkness, where Souls live to be alwayes dying, but never dead; where they burn, but are never consumed; complain, but are not pitied; are afflicted, but never repent; where the torment hath neither end nor measure.

There wicked *Dives* (who denied *Lazarus* a crumme of bread,) now begs but one drop of water, though all the Rivers in the World cannot quench his thirst: But if those fatherly rods where-
with

(47)

with God chastiseth his Children have brought some of them to the brink of the pit of *Desperation*, and to curse the day of their Birth (as *Job*, *Job 3. 1.* and *Jeremy* did) how shall *Jer. 15. 10.* his enemies endure the *Flails* of his Indignation? *It is a fearfull thing* (sayes the *Apostle*) *Hebr. 12.* to fall into the hands of the living God; and hear also what he sayes in his anger, *Deut. 32. If I lift up my hand to Heaven, and say I live for ever, If I whet my glittering Sword, and mine hand take hold of Iudgment, I will execute Iudgment on mine enemies, and will reward them that hate me.*

Blessed be God, who hath delivered us from this fierce wrath and furnace, by his Sonne Iesus Christ, who, as
St.

Gal: 3. 13. *S. Paul sayes, was made a curse*
 Peter 1. 2. *for us, and hath called us from*
darkness to his marvellous
light : God grant that we
 may never know what that
 torment means, and study to
 learn no more than may
 serve to keep us in his fear,
 and to make us acknowledge
 the greatness of his favour,
 and the excellency of our re-
 demption in Christ Iesus
 his Sonne, blessed for e-
 ver.

God bla- This precedent Discourse
 steth mans hath led us along through all
 purposes; ages and ordinary conditions
 of humane life, and in our
 whole travell and survey
 we have found nothing but
 Vanity and Vexation of Spi-
 rit, which more manifestly ap-
 pears, if we consider the gui-
 dance & providence of God,
 who

(49)

who from the highest Heavens looks down upon our actions, not as an idle spectator, but as a sage conductor, and just Judge : He derides from aloft the plots of great men, he blasts their devices, he confounds the tongues and spirits of the re-builders of *Babel*, bruises the mighty ones, breaks Scepters into shivers, and all to make man know that he is but dust, his wisdom ignorance, that he may learn to contemn the World, to transplant his hopes from Earth to Heaven, and having seen some of the brightest beams of earthly glory (which like a flash of lightning is soon gone) He may never say with *Peter*, *It is* Lu:9.33 *good for us to be here, let us make us Tabernacles; Blessed*
is

is he who hath seen enough of this worldly Vanity, and is drawn nearer to God, that when the storm comes he may be in the Haven, and under Gods wing and protection as under a safe shelter, he may behold the downfall of the wicked, the staggering of their purposes, the silliness of their hopes, and the effects of Gods Iudgement. Hereof the Prophet David cries out in the 92d Psalm, *O Lord how glorious are thy works, and thy thoughts are very deep, An unwise man doth not well consider this, and a fool doth not understand it, When the ungodly are green as the grass, and when all the workers of wickednes do flourish, then shall they be destroyed for ever.* And herein we are al-

so

of so to observe, that this Psalm
 is a Song of the Sabbathday,
 to teach us that this Medita-
 tion requires a settled and se-
 questred mind, that gets out
 of the crowd of worldly
 thoughts to enter into Gods
 house, suitable to that in the
 72d Psalm, where he profes-
 seth, *That he was grieved at*
the prosperity of the wicked,
 and that it vexed him to the
 heart, *untill he went into the*
Sanctuary of God, then he consi-
dered the end of those men: For
 to know the *summum bonum*,
 and to un-mask this imagina-
 nary happiness of the World,
 we must not goe to the Phi-
 losophers school, and less be-
 lieve common judgment, but
 we must goe into Gods house,
 and there enquire what man-
 ner of Goods they be which
 God

God doth ordinarily bestow,
and what he reserves for his
own Children; how uncer-
tain worldly happiness is, in
respect of the certainties of
Gods promises, with what
easie and insensible chains the
Devil hales men into Hell;
how he triumphs over those
that triumph most in this
World, and think they stand
sure, when they are at the
point of down-fall.

Vain glo-
ry of men.

So also he considers the
vain-glory of men; One glo-
ries in his strength, yet a Bull
is stronger; Another of his
beauty, which is but a super-
ficiall Dye that covers
the bones and the brain,
things in themselves loath-
some and hideous to be
seen, and age will spoil and
marr it all, or perhaps sickness
before

before age comes. Another glories in his Honours and Dignity, but he is ever full of pensiveness and fear, and never enjoys any quiet; and imprisoned in his own perplexities, and so tyed to the top, as he can hardly come down without breaking his neck; Another glories that he is the bravest Drunkard of all his fellowes, but if his Belly hold more than theirs, an hoghead holds more than his Belly. *Altho' this is Vanity and Wilany, both alike.*

These are Generall Vanity and Misery, common to all Men, and that's the fruit of Sin. Besides these, there are some Men examples of extreme wretchedness, what a number of Beggars lie in the streets? how many Slaves in the

The misery of certain conditions of men and people.

the Gallies? what a sort of Hirelings and Mercenaries? the hundred part of Men devour the rest, and the weakest are *Meat for the strongest*.

Among the *Turks* and *Pagans* (which are above three quarters of the world) Men are sold like Horses, he that buyes them notes their countenance, looks in their mouth, tries the muscles of their arms and legs; the Great Princes have thousands of Slaves kept in Chains to work in the Sugars, or in the Mines, or in the Gallies, a misery more insufferable than death.

Some people have night six moneths together, who live in Caves through extremity of cold, and have no
heat

heat but what they get by cruelty.

Others again continually scorched with the Sun upon their naked sands, which are barren of fruits, and fruitfull of wild Beasts and Serpents; our climate is as natures garden to those intemperatures; God gives us more of his blessings, and we him the least thanks; and there is no where so great poverty and misery, as where such abundance of blessings are so plentifully showed down, and yet so ill handled and requited.

Vanity in the thoughts, desires, and judgments of Men.

All that which is already said is but a rough draught,
D or

or the first traces to represent superficially the vanity and misery of our nature, and the actions of men; we will now consider their thoughts. David in the 94th. Psalm saies thus, *God knoweth the thoughts of man that they are but vain.*

If a man could at night gather together all the thoughts which have run through his fancy in the day, he would wonder and be amased at their number and vanity, much more at their folly; *Painters* antick works come nothing neer them.

One locks himself into his study, where he resolves to study very hard, but when he is in he does nothing else but tell the quarrells of his window, or (like *Demistian*) hunts after flies: A.

Another walks up and down sad and solitary, and begins to rave in his own thoughts what he would do if he were a King; or if he had a million of Crowns how bravely he would spend them; or thinking of his domestick business, linkes together a chain of long hopes, and by little and little becomes exceeding rich in his own waking dream, and when he comes to himself and sees his own poverty, he flings away and bites the lip at it.

Nay even in the times of preaching and prayer, when God speaks to us, or we to him, our minds wander up and down; and if our best actions be thus besmeared, and mixt with vanity, how much more our idle and

unprofitable houres ?

These foolish thoughts accompanied with vain desires and ignorance suitable, turmoil, and toss to the spirits of Man, that he can never rest.

When man is in his brown study then he gathers and heaps together all the evils that ever befell him, he frets and fumes at the present, falls to calculate what is to come, and more than ever shall happen, he changeth doubtful fears for certain miseries; Fear makes many miserable before they come at it; many dye out of fear to dye; every day hath affliction enough of its own; who can ever be quiet in himself, that continually sets before him all the evils past, and to come, the one by memory, the other by fear ?

This

This naturall restlesness makes a man toss and tumble up and down, as a sick man is ever changing his Bed, and ever worse at last, and finds no rest but when he is weary of stirring; he carries the evill allwaies about him, and is never the better for removing: Nay I verily believe that if God had set man betwixt good and bad to take his choice (and to cut out of the whole cloath) he would chuse the bad, he is so blind in judgment; or if the good, he would make it bad, his nature is so perverse; if God sent him no evill, he would provide some for himself; if his own evill could not vex him, he would be grieved at anothers good, for envy frets him more than affliction.

Hence it comes that men are alwaies coveting, but they know not what, they are hot in desire, but cold in performance, like a bird that would flie, and can flutter but with one wing, nay they are often distracted with a desire of contrarieties.

One complains that his wife is dead, another that his wife will not dye; one grieves for the loss of his children, another that his children are so leud as he counts them, all lost; one tired with forrein business commends home-peace, and like *Sam* had rather lye hidden among the baggage than shew himself abroad to preferment; another that is out of publick employment breaks his neck, in climbing for it; every thing makes

1 Sam. 10.
22.

makes the best shew but that which we have ; nothing pleases us so much as that we cannot get ; we like nothing so well as anothers loss ; we laugh to see another man fall , but never laugh to see him rise again.

But alas in this vanity of ^{Weakness} our thoughts , and variety ^{and Ignorance.} of our affections, we shew great weakness of Spirit, for the face and fashion of things move us more than the things themselves.

One sees a tragedy acted which he knows to be but a fable , and nothing concerns him , yet he cries for pitie , but for his own miseries never sheds a tear.

Another hangs himself with despair, who at the same

time would have run away as fast as he could if another had offered to run him through with a sword ; the difference is this , the last comes with a horror and fear , the first is felt before tis seen.

Opinion moves more than the things ; Many eat they know not what, but find they like it , and being told what it is , streight it goes against their stomacks , and they cast it up again.

Others are more afraid of Mouſe or a Toad than of a Sword ; ſure our conceits are often moved and transported with very childish toys and fancies.

Again (but I cannot give the reason of it) ſometimes a man ſtudies to cozen himſelf ; one tels a tale which he knows

to be false, yet he tells it so often, and with that assurance, that at length he believes tis true.

Some husband knowes his wife but hard-favoured and a blowse, yet when he sees her sophisticated and painted he begins to think her fair, and she her self too begins to think she is well-favoured and beautifull.

What a number there are that believe a religion because they will believe it? who strive against their own knowledge, and whose Conscience tells them thus, Me thinks that seems absurd, and agrees not with Scripture, but I will have it so, and I will thinke it so too; this is to have Faith in a string, and not subject Will to Religion.

but Religion to Will.

Above all things mans judgement shews it self weakest in religion, for outward actions demonstrate what is inwardly apprehended of the service of God; in matters of news, we give more credit to one eye-witness than the report of a Country, but in religion we are caryed with the common opinion, and love to follow the fashion, and to go with the croud; when a man puts out money he will be as sure as he can to lend to honest and sufficient men, and to take good security, but in matters of Conscience he nere looks farther than to the priest; I will now shew you some damnable trifles of reverend estimation.

I To clad pictures of men
in

in silk and gold, when the poor goes naked who is the picture of God.

2 To put off the hat at the name of *Iesus*, but never at the name of *Christ*.

3 To carry a flaming Cross upon the belly, when the belly is the enemy of the Cross of Christ.

4 Going to a Bawdy-house, or returning from some ill act, to rumble over the beads.

5 To kneel as well before the empty Pix, when the Priest comes from a sick man, as if it were full.

6 To adore the Host in the Pix, and not as well to adore it in the stomach of him that received it.

7 To make his Creator with a few words, and then to eat him.

8 To

8 To revell and riot one day in Shrovetide ; and the next day to be very grave and reserved.

9 To imploy some blessed Beads for the remission of sins.

10 When a great man dies to bestow a mourning gown upon our Lady that she may bear a part of the sorrow.

11 To Whip ones self openly thereby to please God , and bring a Soul out of Purgatory.

12 In honour of Saints to burn Candels at Noon.

These and many more such toyes man hath devised in his own brain , and God must not dislike them ; Nay he goes so far as he bestows the Offices in *Paradise* , he makes
one

one a Patron of one Country,
another a Physitian for one
disease, another for another,
as if the *Ants* should dispose
the affairs of a Kingdom, all
this (to say no worse) is a
vanity and an extreme want
of understanding.

We who have only the
word of God for our rule are
not exempted, for we mingle
our one folly, and vanities,
with the sacred verities of
Gods word.

In Civill actions when we
need advise we go to our
friends, but in matters of re-
ligion we consult only with
our own sense and inordi-
nate desires, which are our
domestique enemies.

If a man owe us money we
had rather have the money
than his word; In matters
concerning

concerning God it is quite otherwise: For the Gospel is the obligation whereby God promisseth salvation to us, sealed with the blood of his own Son, yet we had rather keep the obligation, than be payd the debt when we die, and then we would fain give a longer day.

Zenar. as.

One tels a childish weakness in *Honorius* the Emperor, who made so much of a Hen, (which he called *Roma*) that when it was told him that *Roma* was lost, Alas! (said he with a sigh) *Roma* was here even now. Sir, sayes one to him, we talk not of a Hen, but your City *Roma*, taken and sack'd by *Alaric* the Goth; when the Emperor heard that, he was prettily cheered again, as esteeming that

that loss farre more tolerable.

Such is our weakness, we give none leave to meddle with our money, but we give any man leave to draw us to Vice, to seduce us with Error, and to poyson our Souls : I will proceed, and shew more of the like.

None are so fond as to refuse to take Physick but of a man of excellent language; Yet many refuse to hear a Preacher of the Gospel unless he be eloquent, and the Gospel is the Soules Physick; were it not a brutish madness in a Malefactor to refuse a Pardon, because it is not Rhetorically penned? and why may not the Word of God please well enough, although It be not flourished over, and trimmed

med with the graces of art, since it is the Letters Patents of Grace and Pardon, and the doctrine of our reconciliation with God; As if we should like our Fathers rod best when it is tyed with silk? this is a peevish vanity, and a childish humour.

It is strange to observe how vain, absurd, and foolish our Judgement is of others, and in the esteem or dis-esteem of our selves.

If we talk of burthens, he is best, that bears most; if of injuries, he that will bear none; so we change strength and valour into weakness and impatience.

In matters of Ornament, we judge not of the Blade by the beauty of the Scabbard, nor of an Horse by his
fine

fine Bridle or Saddle; why then doe we esteem of a man by his good or bad cloaths? If we salute a man for his Apparrel, we might as well complement with the Stuff in the Shop : why are we so considerate in slight matters, and so inconsiderate in our judgement of matters of moment.

We esteem well of a Merchant or Auditor, that is ready and exact in accounts, though he live so as he can give God no good account of his life ; one orders his garden and grounds handsomly, and himself lies rude, wast and out of all order.

We are no les vain and childish in our feares ; for e-^{Vain}ven as little Children play ^{fears.} with fire and burn themselves,

selves, and are afraid as soon as their Father comes sodainly upon them; so men play with pleasures (because they glister and look gay) till at length they hurt themselves. As Children are afraid of their Father, when he comes to them with a vizard on, we are frighted when God comes suddainly upon us under the mask of afflictions, sickness, or death.

Man also forges to himself dangerous or foolish fears; One fears that his Wife likes another better than himself, and hunts and seeks for that he would not find, and perhaps the Wife grows angry, and revenges herself, by doing as much as he feared.

Another fears he shall never rise to Honor, and does some-

somewhat to bring him to the Gallowes, and to blot his memory with perpetuall infamy.

Another fears he shall never have money enough, at last he finds the way to get it, and dies before he tastes the pleasure of it.

Another feares to die a Batchelour, but God sends him a Wife that makes him more miserable than he was before.

And when I consider the wisdom of the World, I find it like the labour of *Moles*, who digge cunningly under ground, but dare not look out to the Sun, for we have many fine flights in worldly matters, to sell, to bargain, and to undermine one another, but let me see him

Vain Wisdom,

him that is best seen in all these things, and bring him before the Sun-shine of Gods Word, and the Brightness of the Gospel, and then he is stark blind, and will be so still; and though he fore-casts what future changes and chances shall be in the State, yet he sees not how nigh at hand his own destruction is, and though he can talk and discourse of matters of State, yet he is but the Devils slave; and this weak-sighted knowledge dares contest with God, and the folly of the children of darkness with the wisdom of the Father of lights; and mans prudence with Gods providence: for the wicked cover themselves with silence, subtilty, and dissembling, like little children

dren, who think they are hid,
 when they shut their eyes;
 and that no body sees them,
 because they see no body; but
 God sees them all bare and
 naked, better than they see
 themselves. God who is not
 only all hand (as holding and
 guiding all) but also all Eye,
 (as seeing or searching all
 things) he sees through the
 thickest substance, and dark-
 ness is light unto him, and
 therefore the Royall Prophet
 Ps. 94. justly taxes this sot-
 tish wisdom, *Take heed ye
 unwise among the people, ye
 fools when will you understand,
 he that planted the ear, shall
 not he hear? or he that made
 the eye, shall not he see?* In
 this place the Prophet calls
 them unwise, not the fools
 that run mad up and down
 the

the streets, not the Idiots, not the gross common people, but the great Politicians, who manage all their matters so smoothly, as if they thought to hide themselves from the All-seeing wisdom of God, or to dazle the eyes of his providence; but as those are the fiercest Fevers that have the coldest Fit at first, so that is the most desperate folly that is vizarded with wisdom and greatest discretion.

Thus the Godly man must observe the actions and affections of men, and consider all the unprofitable travell of this life, and accordingly frame his Meditation.

There are two sorts of people in the life of man, as there is in a Fair; Some come to buy

buy and sell, others only to look about ; He that fears God is but a looker on ; he comes not to buy or sell, but onely to observe the workes of God, and the actions of men, that when he sees the glitter of vaine curiosities, which men expose to view, he may say, Oh! what a number of things there are in this world, that I have no need of ? but if (while he be thus looking about) he happen to get some hurt, or be jostled, or have his purse cut, (that is, if he be troubled, or afflicted) he will presently be gone, and remembering that he is but a stranger in this world, he will set forward towards his own Countre, his home in the Heavens, ayming always
(as

Phil. 3.

14.

(as the Apostle saith) *towards the mark of the high calling of God in Christ Iesus.* If the world contemn him, he contemns that contempt, knowing himself to be better than the world, and called to a better hope, he will esteem lightly of the promises of the World, and the businesse thereof base and tedious; and like *Mary* in the 10th of *Luke*, he will choose the *better part*, which cannot be taken from him; concluding all his Meditations of Vanity, as *Salomon* did in the end of his *Ecclesiastes*, *The End of all is this, Fear God, and keep his Commandements, for this is the whole duty of Man.*

After this Meditation we must rest our selves upon
possi-

those two *Maxims* and *Propositions* which are the two Sanctuaries of Religion, the first, *That to love God we must condemn the world*; the second, *that to condemn the world we must bethink our selves of our own worth and dignity, and the excellency of our vocation.*

The first *Maxime* is taken out of the Epistle of St. John, John 16. *Love not the world, nor the things of the world*; If any love the world, the love of God is not in him, for all that which is in the world, as the lust of the flesh, the lust of the eyes, & the pride of life, is not of the father but is of the world, & the world passeth away, &c. Nothing drives us further frō the love of God than the love of the world, for the Scripture calls the world the Kingdom of *Sathan*; and as the Moon
 E hath

hath no light but by opposition to the Sun, so our Souls are in darkness but when we look unto God; So again it followes, that as the Moon hath no light in the shadow of the earth, so our Souls lose their light (as the Scripture calls us Children of light) when they are obscured and eclipsed with the love of earthly things, as worldly cares and covetousness, which we ought to tread under our feet, like the Church in the *Revelation*, which hath the Moon under her Feet, that is tramples upon all the unchangeable unsteadiness of these sublunary things. And as *Christ* would have the penny paid for Tribute to *Cesar* because it bare his Image, so we must give ourselves to God because

Luke 16.

8.

Eph. 1. 3.

Rev. 12.

we bear his Image; the misery is this, we often deface the Image, and batter it against the ground, bemiring ourselves with base thoughts and dirty desires.

Therefore to the end we may contemn the world, and all the World can promise or doe for us, we must come to the second point, which is to know the worth and excellency of Godly men; for when men by Fox-friendship and cruell subtilty would intice a godly man to doe ill, and to sin against God and his own Conscience, then let him look into himself and thus Argue; I that am a child of God, of heavenly parentage, one of the first-born, whose names are written in heaven, shall I value

the promises of the world
 any thing worth , which (if
 they were certain) yet they
 are too mean for me ? Win
 a Kings Son with apples ?
 tempt the Son of the great
 Prince of Heaven with mo-
 ney to offend his Father ? and
 like *Eſau* ſell his birthright
 for a Meſs of potage ? I will
 never doe it, God will never
 ſuffer me to be ſo hood-
 winked ; He is not worthy
 of *Chriſt* that doth not think
 the world unworthy of him ;
 was not the world made for
 the Godlies ſake ? and will
 not God deſtroy it again, and
 provide an houſe far more
 glorious for us, and a more
 beautifull heaven than that
 we now behold, which is in-
 deed too mean for the dig-
 nity of Gods children ? thou
 that

that fearest God, and hast
 faith in his Son, I would have
 thee know^t, that it is thou
 that upholdest the world, and
 for whose sake the wicked
 are yet suffered to live; so far
 are Gods enemies indebted
 to thee. And God suffers the
 world to continue for the E-
 lects sake, whereof some are
 mixed with the wicked, o-
 thers are not yet born, and
 (as it is in the 6th of the *Re-
 velation*) *God stayes untill the
 number of our Brethren be
 fulfilled*; and that is one of
 the causes why our Savi-
 our calls his disciples the
 Salt of the Earth, as a small
 part among men that pre-
 serves the rest, and retards the
 dissolution; God continuing
 the Bad for the Goods sake,
 that the bad may profit at the

Mat. 5. 31.

example of the Good, and by that means be driven to fear God, and trust in his promises; this being the excellency of Gods children, they must esteeme of the pleasures, riches, and glory of the world but as trifles, and like the painted Kingdoms which the Devill offered *Christ*.

When men look down from the top of the *Alpes* to the plains below them, the greatest Towns would seem no better than little Cabins, how much would they seem far less to be seen from Heaven? The Godly man must think he is in Heaven, and look down upon earth from thence. he will still keep his heart above, and thence beholding the Palaces of Prin-

res they will seem to him little Ant-hills : and the tumultuous tossing up and down of Nations as the swarming of Bees, when they are disquieted, and then well observing what is most remarkable, eminent and conspicuous upon earth, he will say, *Vanity of Vanities, all is Vanity.*

This blessed magnanimity shall nothing hinder *Christian* humility, for we acknowledge our selves unworthy, but are made worthy by *Christ Jesus*; If repentance cast us down, faith sets us up again; If of our selves we be nothing, yet through God and his Fatherly love unto us we are made something; thus the Godly quite differ from the worldlings, the last

Lu. 18. 31.

lifts up his Pharisaicall eyes to heaven, but his heart is on earth, and set upon lust and covetousness, the first looks alwayes downward in humility like the *Publican* who durst not look up to Heaven, yet by faith and hope hath his heart there, he contemns the world not for the love of himself, but for the love of God.

Wickedness that now reigns.

This is not all, for if we condemn the world for the love of God, it will at last make us hate the world, when (besides the misery and vanity thereof,) we see the damnable wickedness that reigns, and stands in defiance with God; when (besides the vanity that is set to open sale) we are to consider the villany

ny that is kept clole, *Treasons*,
Murders, *Adulteries*, com-
mitted in secret, and when
we consider the viols of the
wrath and curse of God pou-
red out generally upon all
men; For when we will en-
ter into a due consideration
of the world, we must set it
before us all at once, and
behold it together, and then
at one glance run over all the
people of the world, among
which a number are *Pagans*,
who worship the Devil, and
that not in Ignorance (not
knowing what they do) but
in expresse profession: the
East-Indians build him Tem-
ples, and doe him all service;
The *West-Indians* are com-
monly tortured and tormen-
ted with wicked Spirits; in
most parts of the North they

make a sport to be *War Wolves*, and it becomes a tollerable custome; *Witcherie* is also a common profession there; there the *Devil* domineers without contradiction.

In the flourishing Countrey (where the Apostles so happily planted the Gospel) the Churches are turned into *Mosques*, and Temples of Idolatry.

In the West, the outward face of the Church is become an earthly Monarchie, and great Money-banks are set in the place where Gods house was once seated.

Amongst all these so many sundry and severall Nations, the *Jewes* are scattered, who blasphemed, and persecuted *Christ* while he lived, and have continued to doe him

him all wrong ever since he died.

In the Countrey from whence the *Decretals* come, (and which rules Religion at this day) Bawdy-houses are common, and *Sodomy* grown a fashion, and yet the decision of the doubts of Faith must be coyned in the place of all this villany.

The other part of the world who serve God truly, are but an handfull, who have much adoe to live in so bad an ayr, who are upon earth as Fishes out of the water; the remainders of Massacres, and as scattered shivers of a broken ship. Yet for all this (even among this small number of people picked out of the rest of the world) evil increases, and
spreads

spreads like a Canker or Gangrene, Quarrels, Vanity, Excels in apparell, Ambition, (which lavishly layes out) Covetousness (which Idly locks up) infect a part of Gods flock, God ill served in households, cold charity, neglect of Gods word, to be short, a Contagion of Vices by the unwearied Industry of our Adversary, which is a step to superstition, from Vices we passe to error, and from corporall to spirituall whoredom; If then God be so ill served where he is so well known, what will he be in other parts of the world? If vices lodge in the Pulpit how much more in the Porch and in the house of the wicked? therefore *Christ* calls the *Devil* fitly the *Prince*

Prince of the World, and *St. Peter* justly cries out in the
 2d. of the *Acts*, *Save your
 selves from this froward gene-
 ration*, for *Sathan* lyes in wait,
 seeking whom he may de-
 vour; this Age is infectious,
 vices stick fast, temptations
 are powerfull, our enemies
 strong, and subtil, our selves
 weak and simple, the way to
 heaven straight and ragged,
 few there are (sayes *Christ*)
 that find it, and many that
 have found it cannot keep it.
 but having known the truth
 forsake it again, and return
 to their vomit, let us there-
 fore take heed of the world,
 and keep our selves from so
 dangerous a place, let us pass
 by it (as Strangers) leaving
 the world and leaning to
 God; we are never truly at
 rest

rest, but when we rest wholly upon God and his promise: Heaven is in continuall motion and that is the place of our rest; and on the other side the earth doth alwayes rest, and that's the place of our agitation; *Dyalls* and *Clocks* follow the motion of the heaven, but the faith of the Godly imitates the rest above the heavens, for that teacheth us to set our rest up- upon God; *Ulysses* liked better the smoke of his own house than the fire of anothers, yea how much more liked he his own fire than anothers smoke? we are strangers here, this is none of our house, our house is in heaven, shall we then prefer the smoke of our strange habitation in another Country

try, and the darkness of the earth, before the fire of our own house, and the glory of our own home which is the Kingdom of Heaven ?

This is the Kingdom of *Satan*, that the Kingdom of God, this a vale of Teares, that the top of all bliis, here we sowe in sorrow, there we shall reap in joy ; here we see the Suns light through two little holes, which we call Eyes, there we shall see Gods light on all sides as if we were all Eye, Then when God shall be all in all, to whom be Honor and Glory for evermore.

Amen.

A



A
GLIMPSE
OF THE
DIVINE MAJESTY

From the Cleft of the
R O C K,
Exod. 33: 22.

- 1 **B**eginning without
beginning, End
without end.
- 2 End of beginnings,
Beginning of all ends.
- 3 First Mover, never
mov'd

- mov'd nor moving,
yet all's motion.
- 4 Self-sufficient, All-
efficient.
- 5 Whose *fiat* is *fit*, He
spake the word and
it was done.
- 6 A Circle whose Cen-
ter is every where,
and Circumference
no where.
- 7 To whom all things
are excentrique, he
concentrique with
all things.
- 8 Ever green, never
growing.
- 9 Swift without mo-
tion.
- 10 Continuall without
time.

- 11 To whom whatever
was and shall be Is
12 now, What Is, was
(and ever shall be)
present before him.
13 Sees all, unseen of any.
14 All without parts.
15 Good without quality
16 Great without quan-
tity.
17 Unchangeable , yet
changes all.
18 A Loadstone without
variation.
19 A Ship that swifter
than thought sails
the compass of All
without any com-
pass at a'l.
20 A bottomless sea, al-
ways flowing with-
out reflux. 21

21 An over-running
spring emptying
himself into himself

22 Filling all, and full of
all.

23 A Sun that never ri-
ses nor sets, alwayes
in Meridian.

24 Whose beams are his
works, whose light
is his glory.

25 Is of himself, in him-
self, every where.

26 Above us, in us, be-
neath us, yet inac-
cessible.

27 Wills our best will.

28 Whose would is could,
whose will is Act.

29 Day without night.

30 Learning without
Letters.

(99)

31 Knowledge without
defect.

32 Wealth without want.

33 Glory without envy.

34 Pleasure without pain.

35 Joy without grief.

36 Enough without
choice.

37 Satiety without fulnes,

38 Peace without trou-
ble.

39 Triumphes without
warre.

40 Is all things, yet a-
bove and besides us,

41 Known onely to us,
that he is onely
known to himself.

*O how amiable are thy
dwellings thou Lord of Psal. 34. 1.
Hosts.*

Im.

Immortall, Immutab'le,
 Infinite, Invisib'le, Invinc-
 ible, Incomprehensib'le,
 Almighty, All-sufficient,
 Mercitull, Liberal, Boun-
 titull, Pure, Wise, Free,
 Just, Great, Good, Glo-
 rious, Gracious, Sole,
 Single, and the Same, or
 every of these not in De-
 nomination but Abstract,
 and but One yet number-
 less.

Job. 26. 14. *These are a part of his
 ways, but how little a por-
 tion doe we hear of him who
 held back the face of his
 throne, & spreads his clouds
 over it.*

(101)

The deeper that we dive
in this Abyſs,
The more we know the
leſs of what he is.

*Væ tacentibus de te quoni-
am Loquaces muti ſunt.*

Woe to ſilence Lord of
Hoſts,
When th'are dumb that
praiſe thee moſt.



F I N I S.

